

The Latter Rain Evangel

The days of Heaven on Earth

Daniel's "To and Fro"

The airplane has made the "many shall run to and fro" of Daniel 12, far more true than any other means of transportation. Take the latest developments in the United States for example: There are more miles flown, passengers and pounds of mail and express carried on this country's airlines than on all of the airways of the world combined. Traffic has grown from 80,000 pounds in 1926 to 8,000,000 by 1934; 5700 passengers in 1926 jumped to 536,000 in 1932; express from 3500 to 1½ million pounds and miles flown by scheduled operators from 4 million to 53 million for the same period. The cruising speed was about 85 m.p.h. Four hours or so takes you from New York to Chicago, whereas leaving New York at 2 a.m. you can have supper in San Francisco the same evening. Balbo's flight from Rome to the Chicago World's Fair with 25 crack Italian planes was a mere stunt but shows what may generally be expected in the future.

The Graf Zeppelin's 18 regular trips between Berlin and Buenos Aires carrying pay-loads of passengers, mail and freight becomes so commonplace that the newspapers no longer notice its flights in 1933. But a new, a greater and swifter Zeppelin is nearing completion on the shores of the Lake of Constance. The L.Z. 129 is soon to be launched, 812 feet long and with a capacity of 7,062,800 cubic feet, twice that of the Graf, and a floor space of 5,380. The first German Zeppelin to use helium will accommodate many more passengers than the Graf and will cut off 7 hours from the Berlin-Buenos Aires journey.

The emphasis on speed is seen in shipbuilding too. No sooner had the German *Europa* won the blue ribbon of the North Atlantic Steamship Companies by crossing in 4 days and 16 hours than Italy's new crack liner, the *Rex* beat the record by crossing in 4 days and 13 hours. The French destroyer, *Albatross*, has recently obtained the record speed of 49 land miles per hour or 423 knots. Railroads are being speeded up everywhere and streamlined trains are being created and put in service. Motors have driven airplanes more than 400 m.p.h., motor cars more than 200 and speed boats more than 120. Highway speeds have been upped in most states and in many parts of the world.

—W.B.-C.

Ask Ye of the LORD Rain in the Time of the Latter Rain

The Latter Rain Evangel

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Missionary Disbursements

The following is a tabulated list of missionary monies sent to the different mission fields from August 1 to Dec. 31st, 1933:

Africa	\$ 89.50
China	172.45
Eastern Europe	23.75
India	270.00
Japan	20.00
Palestine	5.00
South America	28.00
Tibetan Work	52.25
Missionary Rest Home	5.00
Total	\$665.95

The total amount sent out for the year 1933 was \$2,158.45. Mr. H. E. B. Armstrong, the Missionary Secretary of The Stone Church, has audited the mission books of The Evangel Publishing House, for 1933 and found them correct.

One dollar spent for a lunch lasts for five hours.
 One dollar spent for a necktie lasts for five weeks.
 One dollar spent for an automobile lasts five years.
 One dollar spent in the service of God lasts for eternity. —Roger Babson.

An Appeal to Mothers

Mrs. Ruby C. Nicodem writes the following note to "Mothers" who read *The Latter Rain Evangel*:

"I would like to ask the mothers who read this paper to pray much for us as we think of coming home on furlough in the Spring and face the possibilities of having to leave some of our Kiddies behind here in India. One of the reasons that we have held on so long without a furlough (it will be eight years and more in the Spring) is the fact that we could not face leaving our little ones on this side while we went to America. The time has come when we both are very much in need of a furlough; my husband's desperate need is making it imperative that we face the possibilities of leaving at least three of the boys here. Only a mother heart can know what this means, and I want to appeal to you mothers at home to pray that either the money shall come in for their fares or that God will do a miracle and give me grace and courage to leave my little ones behind. Prayer changes things.

God Fulfilling His Covenant with Abraham

Palestine Awakening, Spiritually and Physically

Miss Laura Radford in the Stone Church, Oct. 21, 1933



I WANT to thank you who have been praying thru these past years for Jerusalem and our Mission there. When the Spirit gave that command long ago, "Pray for the peace of Jerusalem," He knew better than you or I the troublesome times thru which that city would pass before its rightful King, the Lord Jesus Christ, would take His place and reign according to the Second Psalm. God's verdict was given away back there, "Behold, I have set my King upon my holy hill of Zion." How often have I read and re-read those words! There is His declaration and it is in the perfected tense. It is not "*I shall*," nor is it "*Perhaps*." There is no uncertainty about it: "I have set my King upon my holy hill of Zion." And so we have to stand still and wait to see the salvation of God established in that wonderful land—a salvation that sometimes seems so very far in the distant future, and yet at other times when the veil seems to be lifted there are things that make us know that the time must be very close at hand when there shall be a wonderful revelation of the glory of God in that city.

In the 30th chapter of Jeremiah, verse 3, we read: "For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." The Jewish people are not yet in possession of Palestine. Many Jews have returned there, but the Balfour Declaration did not give Palestine to the Jews. It only made possible their developing a National Home in the midst of the land. That permit was granted them because during the Great World War Dr. Weizmann, that great Jewish scientist, was able to give to the British government a formula that they needed for making T.N.T., and afterwards when the British Government asked him what they might give him as a reward, he took nothing for himself, but asked that they would make it possible for a Jewish national home to be established in the land of Palestine.

Dr. Weizmann did not ask that Palestine be given to the Hebrew people. That was done by God Himself in an everlasting covenant with Abraham, and that covenant has never been broken. But God told His people that if

they disobeyed Him they would be scattered amongst all nations of the earth; but that when they turned to Him with true repentance He would bring them back and establish them in their own land—and so no nation on earth has the power to give Palestine back to the Jews, and Dr. Weizmann's request was divinely directed.

Soon after going to Jerusalem I was told the following story: Several years ago a decision was made in the Moslem courts that one of the mosques standing on the temple area must be repaired; and when the Moslem authorities went to the municipality to ask for a permit for repairing the building (every building in Jerusalem to be repaired must have a permit from the municipality) they searched the records and asked, "Where are your title deeds?" The Moslems said, "We haven't any." They made a complete search in the municipal records but found no title deeds for the temple area. The Municipality said, "You must make your application to the Palestine government." They also made a search but found no record of title deeds to the property, and so they were sent to the Home Government. But there was no record there. They said, "We have no record so the only thing for you to do is to go ahead and repair the building." That little incident simply proves the truth of God's promise to Abraham that cannot be broken. I will read verse 11 of this chapter: "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished." I want to refer first to Jehovah's promise to Abraham in Genesis 15:18: "In that day Jehovah made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt"—later on God said "the Red Sea"; remember the distance to the south to which the Red Sea extends—"unto the great river, the river Euphrates"—that river on the Eastern side of the desert of Syria and the desert of Arabia. We have God's boundaries made for that land. Did He make a mistake in giving those boundaries? Never yet have the Hebrew people occupied all of that land, but when you hear as you often do in many cir-

cles, that it is impossible for Palestine to receive all the Jewish people remember that it is possible for the Land that God gave to Abraham to receive the Jewish people if they are four times as numerous as they are today, yea ten times, for there are probably only about fifteen million Jews in the world today, and recently I heard someone say that the Land promised to Abraham could easily receive fifty million people in addition to its present population.

Let us consider this covenant that God gave to Abraham. It was a covenant confirmed by an oath and could not be broken. Look at the land as it is today! At the northeast corner is the land of Iraq. You read, over a few weeks ago of the death of King Feisal, a brother of Ameer Abdullah of Transjordan. It is a Moslem land, and you read a month ago of the massacres of the Assyrian people in that land, and of the questions asked by the League of Nations as to whether or not Iraq was really ready for self-government. Be that as it may, the fact remains that from one of the minorities in that land, perhaps seven or eight hundred people have been mercilessly massacred. There are a number of Jews there, around Bagdad particularly, and also a considerable number of nominal Christians, but Iraq is yet without Protestant influences.

To the west of Iraq is the land of Syria, originally a part of the land of Palestine. That land, at the close of the World War, came under the mandate of the French government, and Roman Catholic influences there are very strong. This makes Protestant work very difficult. It was less than three years ago when a Danish missionary, who was carrying on a very satisfactory bit of missionary work, was suddenly given word, "Close your reading hall." He wondered what it meant, but obeyed and went to see the government about it. No reason was given him, and tho he pleaded for time, it was refused him. As he could no longer have a public center into which he could gather the young men inquirers, he had to close his work. After two years of waiting, his Mission Board at home in Denmark, asked the officials to give a reason why the work should remain closed. They had no information given them and the work remains closed today.

Palestine proper is a very small country; perhaps as large as the state of New Jersey. Let us see what has been happening before our very eyes. When I went there ten years ago

there seemed to be no satisfactory opening for work among the Jewish people. Jews came in with many other needy people, asking for money or material help. But they did not seem at that time to have had any thought of anything spiritual in coming into a Protestant mission; but things have changed in a marvelous way, and during the last four years we have seen things happen before our very eyes that I could scarcely believe would take place. Today we have numbers of young men and young women asking, sometimes to buy a Bible, sometimes wanting to talk about the Bible, and very often wanting to join our English classes where we have instruction both in the English language and in the Bible. We do not use the Bible as an English text book but we study it as the Word of God, just as our young people at home do.

It was in April that our colporteur sold 100 copies of the Hebrew Old Testament in one week in one colony, for they are seeking to know the Word of God. I personally have come to love the Old Testament as I have never loved it before, and I have come to see Jesus therein as I have never seen Him there before. I am watching these young lives taking the words of the Old Testament and measuring them up with the words in the New Testament, and with what they are seeing of the love of Jesus Christ in the missionaries and Christian young people they are mingling with, they are seeing that in Jesus Christ there is a fulfilment of the Old. Often we have said, "You know we are expecting our Jesus to come back very soon, and you are expecting your Messiah to come. Now when our Jesus comes back and your Messiah comes, we believe we will find they are the very same Person." And many are convinced of this fact, but they do not know what to do with Jesus. It is a strange dilemma these young people are now facing, for many have never read the New Testament, nor even the Old. They have read their traditions, but they have read very little of the Bible. And now as they face the fact reason tells them it must be true that Jesus and the Messiah are the same Person, and that He is coming back. But how are they to adjust themselves to this wonderful fact? Wherever I go in the homeland I am asking prayer that the spirit of repentance may be poured upon these Jewish young people. This is the only solution to their problem. If the spirit of repentance is poured upon them, they will see Him and receive Him.

Without true repentance they must go on in cold unbelief. This is true for not only these young people in Palestine but also for the young Jewish people here in our own land. Yes the Jewish young men are coming back to Palestine in large numbers, but not many from America come to stay; they come to visit, but when they have faith in Jesus Christ as their Messiah it makes such a difference in their attitude over there. And so I ask that you put into the hands of every Jewish young man and woman here in the homeland a copy of Matthew's Gospel, and ask them to read it; follow it up with a bit of personal work and much prayer and we know God's Word will prosper in the thing whereto He sends it.

Palestine today has about one million inhabitants, of which two hundred thousand are Jews. The Jordan River is the Eastern Boundary of Palestine. In the North is that wonderful Sea of Galilee where Jesus loved so much to be, and at the South the Dead Sea which holds enough material and chemical wealth to make Palestine the richest of all nations if the money received from the products should be poured into that land.

Across the Jordan is a land more beautiful than Palestine itself. No Jews are allowed to live in Trans Jordan although at the time of the riot in 1929, when so many were killed, there were a few Jews in Amman. Since then Jewish merchants have not been allowed to return to Trans Jordan, and those of you who were following the proceedings of the Zionist Conference in August saw the request was made to the League of Nations that the Jews be permitted to dwell in Trans Jordan. Someone replied that it was impossible for Trans Jordan to support a larger population but that is nonsense! Not one-fourth of Trans Jordan is under cultivation today, and the majority of the people are asking that the Jews with their capital be permitted to come. Pray that God will have His way there, because Trans Jordan is a part of this land given to Abraham. That is the choice land where the two and a half tribes lived, and that is the land concerning which God gave the wonderful promise for the restoration of the people that had oppressed Israel,—that Israel was to possess them and be a blessing to them. Many of these promises of two or three sentences have such sweeping meanings in them and a great extent of time covered by these few words. Some look at the Jewish people today scattered over the world

and ask, "Where are they today a blessing?" And I reply, "Turn your eyes back to Palestine and see."

Just another word about Trans Jordan: When I had been in Jerusalem about two years there came a group of men from Trans Jordan asking that we open a Protestant Mission for them in Salt. God permitted me to do it, and we have today a large community there, a school house which has been paid for, and half of it is now being occupied by our church services. We have a crowded room every Sunday, and 165 children in our Day School, many of whom have been won to the Lord. Some of these children are used in the homes where we missionaries are not allowed to go. Just an illustration: A little girl who came from a Moslem home attended the school, and one day in the home her father was talking to a visitor. This child heard her father speaking against Christ. She turned to her father and said, "Father, what you are saying is not true. Our teacher said so-and-so, and she knows." The father told us afterwards about it and said, "That is a clever child. I am so pleased you have been teaching her." So these children have been bringing these men and women into touch with the truth about Jesus where we could not have reached them. Brother and Sister Benjamin need your help by prayer in their busy life in Salt.

A little later we felt we must open up in Amman, a town that had only 800 people at the close of the war, but today it has over 25,000. It is over there in Amman that those marvelous visions and manifestations of the Spirit have taken place of which you have heard. Bro. Whitman is stationed there and is rejoicing with these who have been so wonderfully saved.

Now from Trans Jordan let us go down to Arabia, because the northern part of Arabia was included in the promise to Abraham by Jehovah. What about Arabia? No one can enter there today with the Gospel. Over on the Aden side is a small Danish mission but they are not allowed to go inland. Up on the northeastern corner there is another mission work out from Bagdad, but no one is allowed inland unless perchance the ruler invites the doctor to come down and minister to his physical needs. Twice the doctor has thus been invited to go inland but when a few years ago two of the Alliance missionaries gained per-

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The Perfect Man and the Perfect Work

The Faultless Tongue, The Indisputable Proof of Perfection

By William Booth-Clibborn

HIS BLAMELESS BEHAVIOUR



THE Word was not only that which Jesus spoke but every gesture, every act, every move, every look recorded is the Word of God. His life was as much the light as His language. That look was eloquent which He gave Peter and sent him away weeping because he had denied his Lord. His finger was *the finger of God* when He dismissed demons, for He said, "I with the finger of God cast out devils" (Luke 11:20). He required but to look at the water which He had commanded put in the pots at the marriage in Cana—and it blushed. His behaviour in every detail, His Groan, His Sweat, His Spittle, His Smile, His Tears, His Sighs, His Hands, His Side, His Breath—it is all the Word of God, God manifest, not only through speech, but the expression of His Spirit using the medium of the body. It is also well to remember that "there are also many other things which Jesus *did*, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen" (John 21:25). To write and record every act of very God not only in the flesh but in eternity would require two dozen worlds and then some besides! His poise and demeanor in the most provoking circumstance, in the smallest incident, in the culminating crime of His trial and torture, is the Word of God to us as much as the utterance of His lovely lips, and bring us to the conclusion that He possessed a superlative understanding and knowledge both superior and surpassing all men before and after. He *was* Wisdom, He *was* Wonderful, He *was* Counsellor, and displayed it in every eventuality. To Him no incident was a child of chance or took Him by surprise, He was Master of every moment, always knew what to do, never undecided or at any time showed hesitation. Before questions were asked He had the answer ready, guessed the thoughts of the inquirer, read every mind and heart and was never puzzled by unforeseen event, for He knew "all things that should come upon him" (18:4).

HIS SOVEREIGN SILENCE

We have seen how that our Lord was not to "judge after the sight of His eyes, neither reprove after the hearing of His ears." He

preached and He proved the people not necessarily on the strength of what observation and information His natural senses of sight and hearing, etc., could collect, but from a far higher Spring and Origin. It furthermore saith: "Who is *blind*, but my Servant? or *deaf*, as my Messenger that I sent? Who is blind as He THAT IS PERFECT, and blind as the Lord's Servant, seeing many things, but thou observest not; opening the ears but He *heareth not*. The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable" (Is. 42:19-21). Let us stay to study this Scripture a moment. Here the source of Christ's astounding knowledge is plainly shown to have been His Divinity. His unlimited wisdom did not rest upon what His natural senses could gather, nor did He need to resort to their exercise in order to inform Himself of His surroundings and circumstances. Mark also the fact that here He is called "HE THAT IS PERFECT": Now "if any man offend not in word the same is a perfect man" says James 3:2. We have here then the severest test of perfection. Applying it to Christ, we find Him even superior to the test. It but serves to single Him out as infinitely separate from all of us in that matter in which we mostly fail—the tongue. His lips were blameless, His mouth was immaculate! But if we stop to wonder at the miracle of His Words, why not marvel much more at the signal sagacity of His silence! "But thou observest *not*." Oh, the significance of those words! What volumes He could have spoken in the light of this Scripture which agrees with another: "I have been still, and refrained myself:" (Is. 42:14). It is therefore not what He did but what He did not say that amounts to most. It leaves us breathless to imagine what He could have told humanity! In certain instances His silence was more eloquent than His words and the loudest of all was when He majestically stooped and wrote with His finger on the ground. His bent figure in the center of that circle of accusers who demanded the law of Moses fulfilled on the adulterous woman is one of the most imposing scenes in the Bible. Think of the discretion, the restraint, the silence, in the face of all that before His eyes was naked and open, and when finally during His trial, when

He was accused by many witnesses "He held His peace and answered nothing" (Matt. 14: 61). "When Pilate questioned with Him in many words; . . . He answered him nothing" (Luke 23:9). Pilate asked again, "Whence art thou? but Jesus gave him no answer" (19:9).

HIS ABSOLUTE KNOWLEDGE

Some have said that if all that was said by our Lord be gathered together it forms a very poor compendium as compared with the great extensive mass of modern knowledge which has accumulated through the centuries. They have sought to discredit Christ because our Lord was so reserved. Their criticism only elevates Him all the more. Jesus came to do His Father's will, *not to educate the people*, not to reform, correct, or improve them intellectually. He stuck strictly to His call and to His cross as Saviour. There is no doubt that He was far more versatile than He let on, that He could have revealed such wide and extensive knowledge as to astonish and astound all His hearers, but His meat and drink was to do His Father's will, not to entertain the learned nor school the ignorant. The general knowledge that He gives expression to is so accurate, the truth so perfect, that all the centuries have not discredited one sentence. It was a knowledge exempt from uncertainty or liability to error. IT WAS INFALLIBLE. It was as unchangeable as God, as permanent as eternity, not to be improved upon or revised—IT WAS IMMUTABLE. It was so astute as to be almost uncanny. How often He led His opponents into snares by getting them to make admissions or urging upon them arguments of which He saw a result that they could not at first perceive. It was keen and acute in that it possessed the sharpness of a needle-point. It was revealing in that those who heard Him felt themselves exposed and discovered by the searching force of His words. Christ possessed a discrimination so fine as to instantly distinguish between things that differ. He always went to the core of the subject, dismissing the effect and dealing with the cause. Like quicksilver, so alert and so discreet were His answers as to confound the cleverest lawyer and turn the wisdom of the Pharisees into folly. *If for a minute we assume that our Lord in order to be truly human was therefore ignorant in degree*, in the least lacking in learning, liable to misunderstand situations, amenable to misadventure, subject to either failure or forgetfulness, *prone to mistakes of judgment*, capable

of flaw, fault or falsehood, *His Divinity is definitely disproved.*

HE PROCLAIMED HIS PERFECTION

A simple collation of sayings from the lips of Life are to the point here, so as to confirm the foregoing conclusions and make them incontrovertible. There is much contention and dispute on the necessity of Christ being human enough to be limited in knowledge, liable to err on scientific fact and capable of occasional blunder. The *greatest Teacher of all*, let us bear in mind, invited us to be taught of Him, solely on the grounds of His sublime humility. "Take My yoke upon you, and learn of Me; FOR I am *meek and lowly in heart*" (Matt. 12: 29). Now it would be expected that one so lowly would gladly withdraw any mistaken statement, or graciously admit an error—willingly and quickly correct it—He who was the meekest of men should be the first to confess an oversight or slip of the tongue. But WHEN DID JESUS EVER APOLOGIZE FOR OUGHT THAT HE DID OR SAID? —FOR *us* to deplore, regret and repent immediately and gladly of our misdeeds, mistakes and misbehaviour is a sure token of the grace of God in our hearts, but in our Lord nothing was missing or amiss. Hear His own declarations on the subject:

"Which of you convinceth me of sin?" (In the sense of error, falsehood.) 8:46.

"I do always the things that are pleasing to Him." 8:29. R.V.

"He that seeketh His glory that sent Him, the same IS TRUE, and NO UNRIGHTEOUSNESS IS IN HIM." 7:18. (The Greek word "*adikia*" should be translated here "falsehood as in opposition to truth.")

"They hated me WITHOUT a cause." 16:25.

"The prince of this world cometh, and HATH NOTHING IN ME." 14:30.

"I know Him and keep His word." 8:55, R.V.

"If I have spoken evil, BEAR WITNESS OF THE EVIL: but if well, why smitest thou Me?" 18:23.

"My judgment IS JUST." 5:30.

"My judgment IS TRUE." 8:16.

"MY RECORD IS TRUE." 8:14.

"I tell you THE TRUTH." 8:45.

"I AM THE TRUTH." 14:6.

"Ye seek to kill Me, a Man that hath told you THE TRUTH." 8:40.

"The Words that I speak unto you, ARE SPIRIT, and ARE LIFE." 7:63.

(To be continued)

The Get Acquainted Page

Conducted by Watson Argue

Presenting the story of the St. Paul Gospel Temple, St. Paul, Minn., Marvin C. Miller, Pastor. Brother and Sister Watson Argue have been invited for a campaign in this church and hope to be there soon.

SUNDAY, August twenty-eighth, nineteen thirty-three, the doors of the former Plymouth Congregational Church, located on the corner of Holly Avenue and MacKubin Street in the city of St. Paul, were opened after being closed for a period of years. This time the doors were opened by a group of Pentecostal believers who rented the church, put up a sign, "The St. Paul Gospel Temple," and determined in their hearts to see a Full Gospel Church established in this city. Brother Ben Hardin was the leader.



Pastor Marvin C. Miller

It was necessary to do considerable repairing to put the church in usable shape. The people were willing hearted, ready to work, pray, and pay, in order that the Lord's name might be lifted up in that place. The sacrificial work on the part of Brother Hardin was a real help in the beginning of this Church. Brother Hardin remained as Pastor of the group of believers until the forepart of December of the same year, at which time he returned to the Evangelistic field. The Church work then was carried on by the good brethren from our District Office, namely F. J. Lindquist, our District Superintendent, C. C. Beatty, our Assistant District Superintendent, and other ministers.

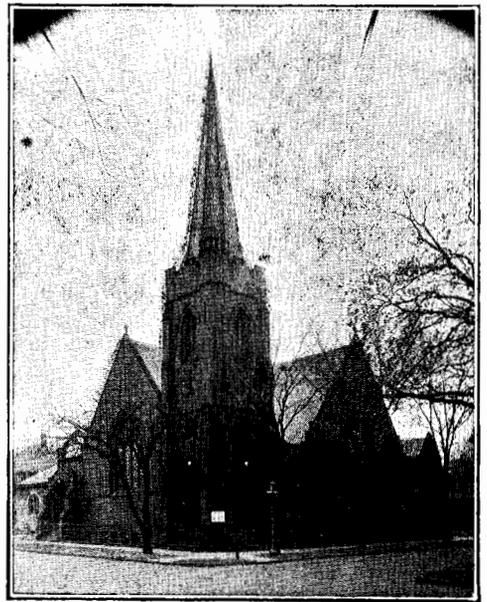
In January, nineteen thirty-three, Brother Marvin C. Miller who was then Pastor of the Bismarck Gospel Tabernacle, of Bismarck, North Dakota, was called to St. Paul to hold some special meetings, which resulted in giving Brother Miller a call to Pastor this new Church. Brother Miller accepted the call, moved to St. Paul the forepart of April of that year. Since then the work has been on the upward bound, and the Lord has been blessing, many souls have been saved, filled with the Spirit, and healed in their bodies.

At the present time, Evangelist Edith Mae

Pennington, of Pine Bluff, Arkansas is in the tenth week of a Revival Campaign, which has proved a great blessing to the St. Paul Gospel Temple. It has added a number of new people to our group. Numbers have been saved and filled with the Spirit, and there have been some notable healings, for which we give praise, honor, and glory to our God. We are very thankful for our sister's good ministry, and we pray that the Lord will richly bless her, and use her in the salvation of souls wherever she goes. We sincerely hope that Sister Pennington will visit us with another campaign.

On Thanksgiving night, November thirtieth, nineteen thirty-three, this Assembly was set in order, and came into the General Council Fellowship.

Negotiations have been made to buy this splendid property, and to continue using it for the Lord's work. It is a fine large building with a large main auditorium seating approximately eight or nine hundred. There are two smaller auditoriums in the Church, one with



The St. Paul Gospel Temple

sliding doors which can be divided off into fine Sunday School rooms. There are several other commodious rooms in the building, which can be

(Continued on page 23)

God's Rule of Three

Is Yours a Misdirected Faith?

John Wright Follette

"Jesus said unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?"



THE story of Jesus raising Lazarus, recorded in the 11th chapter of John, has many times yielded inspiration for our faith as we have studied it. The text therefore is familiar to all. But it is not my object in this article to make an exposition of this incident and show the development of faith and the patient dealings of Jesus with the different characters. I want to take the text from its setting and bring it down to our immediate hearts and study it a little to find its value for us today.

As we consider these words of Jesus spoken so many centuries ago, we find they are still potent with power and wonderfully instructive, since His words are always perennial. In this one statement, we have an epitome of the processes of faith and the orderly arrangement of steps to be taken in all matters of Christian development and spiritual culture. It is the divine order in which God works. I call it, "God's rule of three," because it is first, God's rule of order, and second because it falls into three parts or factors. They are, First, "*Said I not unto thee,*" Second, "*that if thou wouldest believe,*" and Third, "*thou shouldest see, etc.*"

When we look at life in the natural, at man's work and achievements, we see he has system or order in his work, otherwise there would be confusion and failure. In building a house he does not make a roof first. He digs out the earth and lays a foundation. He is to do first things first if he is to expect the desired results. We have discovered many laws in nature and know their absolute need. Life is made comfortable, livable and successful only as we regard them. Do you think God has less regard in the spiritual realm? Do we find that His grace is so marvelous in its working that spiritual matters may be conducted hit or miss, disregarding the spiritual laws, and as a result find a victory, growth and answer to prayer? As Christians we discover there are laws and underlying principles in the spiritual realm and that a knowledge of these and faithful obedience to them result in victory and a bringing forth of the Christ life in the individual and

a manifestation of God's glory in answer to prayer.

Most of our trouble rests in the fact of not obeying the Bible rule. God puts His word first, "*Said I not unto thee,*" and then we are to exercise faith, and last of all SEE the results. Since we are by nature such creatures of sense, we too many times want to SEE first, or, it may be, are very much concerned over our FAITH which is second. Why not take God's Word and obey the rule which considers God first? The natural man says, "Let me see and I will believe," but we are not walking in the natural, which is ruled by sight. We are new creatures in Christ and are walking in the realm of the Spirit which is governed by faith. Therefore we say, "God's Word hath declared it; I believe, therefore I will see." So at the very first let us see to it that we are not only reading the order, but obeying it. This is a rule which works out most accurately in the spiritual life as the law of gravitation in the natural. This absolute certainty invites my confidence and I am encouraged to launch out deeper and deeper into the things of the Spirit and trust even more implicitly the promises of my Lord.

Why is this order necessary? Is it merely an arbitrary arrangement which might well be changed or modified? We credit God with infinite wisdom and know in His order there is a necessary sequence and dependence of each step upon the preceding one in order to produce the results. The Word *must* come first as a necessary foundation upon which to rest our faith. In the soul's desire to move on with God or have prayer answered, it cries out for something to which it can pin its faith. Faith is not an abstract, fleeting desire or wish which pushes aimlessly out into the vast unknown and hopes that because it is HONEST in its desire that maybe something will happen or prayer be answered. Faith *MUST* have a platform upon which to exercise. Faith does not exercise in mid air. There must be a resting place or foundation upon which to exercise. When Peter walked on the water remember that it was an act of faith but he had as a foundation—the word of Jesus, "*Come!*" His faith found that word, "*come*" a very substantial place and he thus exercised his faith and as a result of the first two parts of the rule being obeyed,

he realized the third and actually walked on the water.

This is an age of doubt and scepticism. Since it is man's day God is permitting his efforts and judgments to be shaken and gradually reduced to absurdity so that Christ might come forth in His glory, and in every department of life, both nationally and individually, have pre-eminence. So we are suffering under the spirit of doubt and apostasy. As the failures of man come more and more to the surface, how blessed to realize the sure foundation which underlies the Christian's hope and character. Our faith and hope are resting securely upon the Word of God. "Forever, O Lord, Thy Word is settled in Heaven." Here is the Word with all its authority. It holds at least three thousand promises to encourage us in faith and to comfort and strengthen us on our pilgrim journey home.

For a little while let us not think about our faith and wonder if we have the right kind or if it is weak or strong. We must take God's order and consider the Word He has given us and upon which He desires us to build our faith. Does a soul need a Saviour? Surely we do not instruct a sinner to have faith if we do not at the same time show him the Word of God as a platform. How many needy souls have been stumbled and have even failed to find Christ as a Saviour because in trying to have faith and "only believe" as they are told to do, they know not WHAT to believe. How full the Word is of promises such as John 3:16, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Do we need wisdom? Look at James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." Who would try to have faith for wisdom from above had he not the Word of God first? Have you a hunger for the fulness of the Spirit and your Latter Rain portion? Read God's Word and get a clear platform for the exercise of your faith: Zech. 10:1, "Ask ye of the Lord rain in the time of the latter rain, etc." Luke 11:13, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

Are you tempted? When we pray for help or deliverance how slender would be our hope had we not such words as these to lay as a

foundation: 1 Cor. 10:13, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

Maybe you are tested in unusual ways. Faith must have something to rest upon or it misses the mark and one fails to gather the help needed. Here are portions from the Word and in such a need I place them first in my dealings with God relative to asking and believing:

Isaiah 41:13, "For I the Lord thy God will hold thy right hand, saying unto thee, fear not I will help thee." Hebrews 13:15, last clause, "I will never leave thee nor forsake thee." Philippians 4:13, "I can do all things through Christ which strengtheneth me."

Do you need a healing touch? You must have the Word to which you can pin your faith if you are to exercise it in the matter of healing. Isaiah 53:5, "But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." James 5:14, "Is there any sick among you? Let him call for the elders of the church and let them pray over him, anointing him with oil in the name of the Lord."

Are you in doubt as to the future of your soul? God again gives a word of comfort. John 14:1, 2, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, . . . I go to prepare a place for you." John 11:25, "Jesus said unto her, I am the resurrection and the life."

The Scriptures quoted are only a small portion of many as supports for faith when there are crying demands from the triune nature of the healthy Christian. We may not avail ourselves of all the privileges which they offer, but nevertheless they are there and are true. Because I close my windows to the sun, does not blot it from the heavens or cause it to cease shining. I only shut myself away personally from its beneficial rays. I may not believe these precious words or feel the joy of deliverance but they are there as my ground work for faith whenever I will place my faith in them.

Next we must consider the second factor in the rule—the element of faith. The whole question of faith is to so many Christians a bugbear; this should not be so under normal conditions. I wish we might forever get away

from the analytical phase of the question and become mightily absorbed with the Person in whom we have faith. To do this I believe would bridge many dark chasms and lift the heart over many dry and barren wildernesses. When we are thus occupied with the Person there is unconsciously created an atmosphere of faith in the heart, and almost before we know how or why, we are believing. To deal with Christ in person keeps us above the dogma of creed and brings us from the abstract and theoretical to the concrete and actual. Faith is more than mental assent to truth. The Christian Scientist and even sinners have one phase of faith, which is the mental assent to truth, but we must have HEART faith according to Romans 10:10, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." In so doing we deal with hearts and not brains alone. I have found in my experience that too much technical dealing in the matter of faith pushes me off into dryness and I miss the mark. But when my heart is in most vital communion with the Lord, faith goes out in a perfectly orderly and easy manifestation. Another thing helpful is to learn to depend upon *His* faithfulness in regard to His word. Remember He has made the promise and is faithful to keep it.

In this rule, as given in the text, we find the verb "*wouldest*." He does not say, if thou "shouldest" or "couldst" but "*wouldest*." This implies it is an absolute possibility. It has to do with the will which is the index of the life. My will may be weak or even stubborn so I must take such conditions to Him for correction and help. I have His word and now I will to believe it. "If any man will to do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself" John 17:17. We may even pray to be made willing to will. He will answer that prayer and make us willing when we are only mentally converted to the truth and need really to believe it from the heart. It is not a matter that I should UNDERSTAND perfectly or that I FEEL heavenly about. My duty is to see that in my will I am surrendered in regard to the issue.

In the first part of the rule in which we have to deal with the Word, we find God moving in absolute authority and power. In the next part of the rule is introduced human personality and there is expected co-operation merely in faith. He is not asking us to do, be, become, try or gain. We are merely to believe.

The third part of the rule is glorious and most refreshing since it has to do with the results of following the Divine order. One can not help seeing, feeling, and finding when he does what God tells him to do. We need not worry about results when we obey God's orders. The answer comes as naturally and surely as results in the physical world when rules and laws here are obeyed. This is perfectly Scriptural. Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." We find here that peace comes as a result of faith. *That* faith is based upon God's Word. In 1 Peter 1:8 we read: "Whom having not seen, ye love. In whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory."

The joy comes as a result of believing and it is the Word of God which is believed. Abel's sacrifice was accepted, we read in Hebrews 11:4 because it was offered in faith. In Romans 10:17 we read, "So then faith cometh by hearing and hearing by the Word of God." So every time we follow the question of faith we find it has its nesting place and resting place in the Word. "Faith cometh by hearing and hearing by the Word of God." Therefore Abel must have heard the Word of God—he had been made familiar with the sacrifice and the necessity. It was in this revealed word that he had faith to offer and it was thus accepted. David says in Psalm 27:13, "I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." He believed FIRST and saw afterwards.

Now for a little word of warning and admonition. Do not try in a purely mechanical way to operate this rule in claiming any of the three thousand promises just because they are promises and therefore MUST have results. What confusion has followed in Christian lives from doing this very thing! I do not mean that people have purposely tried it, but often through ignorance they have taken a word or promise (not getting God's "*Said I not*") have struggled and tried to exercise faith and not gaining results have been inclined to doubt God's Word or His faithfulness. In many cases they have made shipwreck of faith. The whole matter is summed up in, "If ye ask anything ACCORDING TO HIS WILL." Therefore I must know God's will in regard to the case or situation and having His Word relative to the specific thing, I pin my faith to that Word and

KNOW results MUST come. Why? Because God's word cannot be broken. I must see to it that I am not trying to have faith for a thing which the Lord never intends to do. Just because it says in Mark 9:23, "If thou canst believe, all things are possible to him that believeth," I must not claim it for every fleshly desire or even religious and spiritual situations that might arise. I must know if the "all things" are in the will of God.

This very thing has been done in the reading and the interpretation of God's Word relative to prophecy. In the Bible when dealing with mankind and the unfolding of prophecy, God divides mankind into three groups, 1 Cor. 10:32, "Give none offence, neither to the JEW, nor to the GENTILES, nor to the CHURCH OF GOD." There are words of promise, warning, encouragement, and admonition for each special group. Because these distinctions have been ignored we find the Church claiming promises which belong to Israel, and the Gentiles trying to live out the life which is purely Christian. We also find Christian principles and regulations today laid upon unregenerated hearts with consequent failure.

So among the three thousand promises of the Word we must know which promise God has in regard to the case. Then are we able to lay hold in confidence and full assurance of faith. Praise His name! Many times it is not God's will to do the thing which OUR GOOD judgment and desire may think He could and might do. To try to believe a promise over a situation like that is disheartening to the Christian and weakening to the spiritual life. It is what I call, "misdirected faith." So many times we hear people say, "He" or "she didn't have faith." I am not so sure that is a truthful statement. I think many times the Christian has faith but it is misdirected. He certainly could not have laid the petition before the Lord and sought so earnestly and long had he not faith, but instead of knowing the mind of the Spirit and God's will, he plunged off into the unknown with no correct foundation for his faith. On my desk is a book and I wish to strike it. If I move my hand six inches away and lower it, no matter how forcibly, the blow will not give the desired result; I will miss the book. I cannot say I have no strength or that I should have hit HARDER. The failure was because my blow was misdirected. Let us not spend hours and months struggling and praying with misdirected faith when we may know God's will concerning the situation. Get God's,

"Said I not," and then lay hold in faith and no power in earth or the pit can hinder Him from keeping His Word. If the misdirected faith and the misspent spiritual energy of the Christian life were conserved and properly applied, what a revolution would be wrought in our Christian characters and what a marvelous display of God's glory would be brought before the unbelieving world! By getting God's Word or "Said I not," I do not mean that we are to *understand* God's method and way of dealing in answering prayer. That all may be veiled in mystery and the unfolding of His processes may be most interesting or trying. His word *may*, and I feel sure I am safe in saying *should* at times try us. I may not know WHY, or HOW or WHEN the results are to come, but I must believe the Word He has given, and let my faith rest blindly upon its sure foundation.

In closing, this illustration may be helpful: One summer in British Columbia several lessons were taught me which helped me to see clearly the teaching given in this message. I had occasion many times to cross the wild, rushing mountain streams. There were no bridges and so I had to cross by means of log jams. A log jam is a great mass of logs, hundreds and hundreds of them, which have been brought down by the force of the water and lodged in a mass across the stream. In crossing a log jam I learned two helpful lessons. One was that though there were hundreds of perfectly safe, sound logs to walk upon, just ANY of them would NOT get me across. I had to take the ones the guide pointed out to me, and pass from log to log as he directed. If I ventured out upon the other logs, no matter how sound or how much they looked like "short cuts" to shore, I found I had to retrace my steps and get back to my marked path. The only safe thing to do was to follow directions and walk the logs marked for me. The other thing very helpful to me was what to do when confused. Whenever because of confusion (when I looked down at the rushing water or a great distance ahead) I "lost my nerve" as the guide called it, I found the safest thing to do was to sit down astride the log. To have retraced my steps would have been impossible, so I found it was wise and safe to get astride the log and get my balance and bearings. The log was STRONG enough to hold me and in a few moments I could resume my way across the noisy stream. The promises of God serve as a means of transportation to carry us over

(Continued on page 19)

A Bit of God's Salt in a Great City



T was in the beautifully appointed dining halls of one of the world's largest department stores—the daily scene of jostling and bustling humanity in search of the choice wares from the marts of the world—that approximately two thousand Christian men and women humbly bowed the knee, and in earnest petition besought the Lord to grant them the choicest of all treasures—the never dying souls of men, not purchasable by silver and gold, but paid for at so great a price, the blood of the Son of God. Perhaps never before in the history of the world-renowned Marshall Field Store had its banqueting halls heard the sobs and cries for the salvation of the lost; perhaps never before had its beautiful rugs served as a chalice for God-given and soul-burdened tears.

But such was the unusual scene, on January 15th, as hundreds of ministers and laymen fervently joined in the prayer voiced by Pastor Harry Lindbloom that this year, a strange year in the history of the world, might be characterized by the powers of heaven working in competition over every evil force; that Pentecost might be repeated again. And that from this meeting an influence should radiate that would extend from the great Atlantic on the East to the Golden Gate on the West, from the bursting cotton belts of the South to the waving wheat fields of the North; that the Spirit of God would enter every apartment house, from the basement flats and the attic rooms to the spaciouly appointed apartments on the Lake Front.

The occasion was that of the Third Annual Rally of the Christian Business Men's Committee which sponsors the Noon Day Evangelistic meetings in Chicago. For three years, five days a week, these meetings have been carried on in the various theatres in the very heart of this great Metropolis. And now they were gathered together with hundreds of co-operating friends, to rejoice in the ingathering; to tell of the victories won and enlist co-operation for the battles ahead.

As a "sample" of the many who have been brought to Christ through these meetings, we give briefly the account of one deep-dyed sinner. Raised in a Catholic home by Polish parents she remained ignorant of the salvation that saves from sin. After the death of her mother she spent a year in a convent but later married and established a home which proved

to be anything but happy. Children were brought into an atmosphere of constant fighting, for mother and father had become habitual drunkards. So strong a hold had drink upon the mother that she sought in vain to break the bands and finally she sought "cures" first in one institution and then another, only to find, when she got out, that she was a slave of drink. After coming home from one of these institutions she found her husband had become deeply interested in Russelism, and though unlearned in the things of God, she found through her feeble studies of the Bible, that this was not in accordance with Scripture. By this time she had stooped to everything that was low and wicked and yet her heart longed for peace and she groped for something that would satisfy. One day while shopping in the Loop of the city she dropped into the noon-day meeting, her purpose being to rest her weary feet and incidently to find what sort of people these could be, for she had heard them over the radio. And before that service closed she found rest, not only for her weary feet, but for her sin-burdened heart. Since then she has had no more desire for drink and she has been telling her relatives and friends of this Jesus who satisfies.

Another one heard from was a notorious gangster and boot-legger of the city, but now he too is being used of God in telling redemption's story. And so these noon-day meetings have pointed out the way to thousands and the complete results will be known only when the books are opened at that great Day when the rewards shall be meted out.

The report of the Chairman of the Committee was most inspiring: Spiritually and financially the year has been an outstanding success. Besides the 194 Noon Day meetings in the Loop, there were five tent campaigns in various parts of the city, of from four to fifteen weeks duration. Thousands of dollars were contributed, all night prayer meetings were held in behalf of Chicago's millions, and souls were saved while kneeling at the radio in their own homes. A petition containing 60,000 signatures was sent to President Roosevelt asking that a day of fasting and prayer be appointed in behalf of the nation in its crisis hour.

So while murder trials and gangster crimes are being featured in Chicago newspapers and this city's reputation for vice is being spread abroad, we wonder if in God's records some of

the headlines do not feature these victories of the Cross, which we have rehearsed, of men and women turning from lives of shame to walk in the fear of God. A longing cry is going up from thousands of consecrated hearts that streams of salvation will sweep away the godlessness and implant the Christ in multitudes of lives. Pray that in 1934 many will open their

hearts to the knock of the nail-pierced hand.

One of the outstanding addresses given on this memorable occasion, was by Dr. Louis R. Patmont who has spent considerable time in Russia. We feel privileged to pass it on to our readers, knowing their deep interest in that land which holds the attention of all Christendom. —R. M.

What of Soviet Recognition?

By Dr. Louis R. Patmont

I RECALL an experience I had in Russia before leaving, when I was surrounded by four secret military policemen who had heard of my movements and who, I am sure, had orders to arrest me and to question me as a spy because I had come too close to the prisons and much too close to conditions as they really exist in Russia. I prayed that God might give me grace to confess His Name. It is very easy to say, "I believe with all my heart that Jesus is the Christ, the Son of the living God," in a country where we still have freedom of conscience and freedom of religious worship, but in a country where the very *Name* of Jesus is despised and where it is a crime, yea a capital crime, to whisper that name to a child, it is quite a different thing. I shall not try to say that I was not tempted to give an excuse, but to my mind came the words of Christ, "He that denieth me before men, him will I deny before my Father and the holy angels," and I said within my heart, "Regardless of what the consequences may be, I will confess the Name of Jesus," and thereupon I witnessed to these policemen. I felt the glory of God coming upon me and they were confused with shame and soon left the railroad car without carrying out their intentions to arrest me.

We have recognized Russia. As a people we have made a covenant with hell for if there ever was a representative of the Antichrist, a system which fits into the 13th chapter of Revelation, a system which speaks the greatest things ever spoken by man as far as human progress is concerned, a system which speaks blasphemies against them which dwell in the heavens, a system that makes war against the saints — it is Soviet Russia. If the American people had united and gotten the mind of Christ in this matter they would not have established fellowship with this collective unbeliever. I believe that recognition extended to Russia on the part of the United States will only help to perpetuate that system which ultimately will overthrow every civilization, including that of our own country.

Everyone who knows Communism, and I care not which Internationale it is, whether the First Internationale, the Second, the Third, or the Fourth, will find that it is all the same beast even though its heads are different. I dared to make a few startling statements in my book, *The Mystery of Iniquity*, in regard to Hitler and his attitude towards the church, and I

have stood a great deal of ridicule because I said he would stand against the church; but today we know that hundreds of God's people are being assailed and thousands of ministers are in danger of losing their ministry. There may be flattering words said at first but in the end it is Socialism, and Socialism and Christianity are incompatible. It endangers any civilization that is being swayed by that sort of thing. Centralization of power is always dangerous.

Soviet Russia, according to a brief statement made in an evangelical paper, published recently, is making the greatest war machines in the annals of history; her entire populace is to be mobilized when Stalin decides that the only way out of her dilemma is to throw ten thousand Soviet blunders into success through war.

We have testimonies from at least two fair minded professors, one Prof. Zell from your own city, and the



The Cause of Russia's Sorrows

other, Prof. Zolett from the city of Portland, and they prophesy that in the next few months Russia will experience the greatest famine in history, that twenty million people are doomed to starvation this year. The Soviet regime is not feeling the pinch of this famine in Russia; the Red Army, the G.P.U. and the officary, are well supplied. But they are bankrupt and need one billion dollars from the United States and so they have used apostate, renegade Jewry of America, these international bankers whose representative, I believe, engineered Soviet recognition and whose representative is now at the head of our Treasury Department. They are radicals and do not look to God for strength and help to get us out of our troubles. We are doing the very opposite of what should be done. American business is sure to suffer under Soviet recognition. Only recently a certain

Machine Company, situated in Charles City, Iowa, received a million dollar order from Soviet Russia. They filled this order conscientiously and when the time arrived for payment, Russia defaulted and offered grain to this firm as payment of their debt. Now we in the United States have already too much grain. There was no market for this grain and therefore this company naturally became insolvent and another firm has taken over all their business.

But what bearing has all this upon a revival? Will there be a revival? Let me say that we still have the privilege of sowing the seed; it will be watered and the sun may shine upon it, for God's grace is the same; the day of grace has not yet closed and we still have evidence that God's Spirit is working in the hearts of a few. The Gospel message still saves. But the American people have come to look the other way—instead of looking up they are looking down. Materialism and licentiousness is expressed in our recent decision to go back to liquor, nudism and red literature. But I believe there will be a revival among God's people and it will be a revival of preparation, for "the wise shall understand"; "and ye brethren, are not ignorant that that day should overtake you as a thief." God's people are awakening and trimming

their lamps; they are making ready for that great moment, the greatest in history, the coming of the Lord Jesus Christ. And if there ever was an incentive to move God's people to work, this ought to be the one. All our great Bible teachers believe that the coming of the Lord is imminent and we want to be found watching and working to bring about a revival, to do all we possibly can while it is still day, for the night is coming.

Now just a word about the President of our country and my visit to the White House at Washington, D.C. I had the privilege of presenting the President with a copy of my book and I learned from one of his servants, that he sat up all night to read the book. I believe President Roosevelt is a good man but that he is dominated by a Christless and materialistic brain trust in Washington. I was very hopeful that he would refuse to recognize Russia; he refused for some time to see Litvinov, who by the way, was a bank robber and has a criminal record. But the pressure was too great; Al Smith went to see him and scarcely an hour passed but that some high brow came to him urging Soviet recognition.

Let us pray very earnestly for this nation. I believe that as God's people pray He will hear and heal this land.

News from the Mission Fields

BROTHER Paul Peterson has recently returned from a visit to the mission stations of the Russian & Eastern European Mission, in Eastern Europe, and is most enthusiastic about the growth of the work in those lands since he last visited them. To give our readers an idea of the number of people saved during the past year, statistics from the Field Headquarters at Danzig state that 1700 have been baptized in water in Poland alone, 450 in Bulgaria, and large numbers, yea hundreds, in Roumania, Jugoslavia, Hungary and other adjoining countries.

The revival spirit grows apace. In many communities there is much opposition from the priests and the authorities and they are forbidden to hold meetings, but like the Huguenots of old, the spirit of martyrs dominates them, and they meet regularly. "The more they are persecuted the more are believers added to their numbers. Unbelievers who enter the meetings fall on their knees and weep. The police finally grew tired of arresting the believers and said, 'Leave them alone. The more we persecute them, the more people visit the meetings. So we shall not disturb them for a while and see what happens.'"

J. E. Varonaeff is still in exile in a prison camp in Russia, and recently Mrs. Varonaeff has been sentenced to a three years' imprison-

ment. She is now in the Odessa prison. Pray for these who are suffering for the Gospel, that God will use them in the salvation of other prisoners.

Preaching to Bandits

Bro. Thos. Hindle of Mongolia sends us the following:

One evening toward the end of October last as our Chinese evangelist, Mr. Chang, was coming to Gashatay from our outstation at *Hsong Du Hsein*, he was suddenly beset with bandits while passing thru a hilly country about four miles from Gashatay. He was riding a bicycle at the time, and told the bandits that he belonged to our mission but they believed him not. They said, "That is a fine story," and proceeded to relieve him of his belongings, his bicycle, a dog-skin and a can of Chinese syrup. Then they started to take his clothes, first his outer garments. Then they led him to a near-by farmhouse where they continued to disrobe him.

All this time Mr. Chang was without fear and preached to them, about twenty-five in number, continually. They began talking to each other in an undertone, and Mr. Chang thought they might be planning to kill him. But when their private conversation ended one of them went out and brought to him every-

thing they had taken from him, excepting part of the syrup which they had eaten. They said they believed he belonged to our Mission because he was not afraid to preach to them. Shortly afterward Mr. Chang entered the Mission shouting the praises of God for his deliverance. The bandits sent two farmers with him to get some medicine for one of their horses. These farmers were simply astounded that Mr. Chang was set free and had his goods restored. They said it was nothing but the power of our God that could deliver him. Praise God who is always faithful to those who trust Him.

Healings in South Africa

When Mr. and Mrs. John Richards returned to their field in the Northern Transvaal, South Africa, they took with them two lady missionaries, Miss Laura Waite of Detroit, Mich., and Miss Ruth Williamson of Western Canada. These two sisters have been engaged in mission work in the home field, and also have done evangelistic work.

Miss Waite is a graduate of Bethesda Hospital, Cincinnati, O., and has taken charge of the department of caring for the sick and afflicted at the Lebaka Mission Station, assisted by Miss Williamson. Brother Richards writes the Lord has given her many healings in answer to prayer. A Mauto boy came to the station very badly burned about the head, face, neck and chest, having fallen into an open fire. Prayer was offered, his wounds bandaged and he was not seen again until three days later, when he came to night school perfectly healed.

A young girl in a nearby village was badly diseased and unable to leave her pallet. They went to pray for her on two occasions; the second time she promised to give her heart to the Lord if He would heal her. A few weeks later they found her visiting in another village, perfectly well.

"One of the first cases prayed for was a little baby, greatly afflicted, having large holes in the diseased parts of its body, rotted and decayed. His condition was pitiful and he cried much. From the time they began to wash his wounds and pray for him, healing set in, and in three weeks' time the baby was perfectly whole.

Brother Richards writes: "Before we went home on furlough we prayed at two different times for a white man who was greatly given to drink, and God wonderfully delivered him, taking away all desire for it. Relatives tested

him by putting liquor before him and urging him to drink it, but he has never touched it since being delivered, now over two years ago.

"Another deliverance was that of a native man who had epilepsy for some years. One day he came to work for us, and after prayer was offered several times for him, he was perfectly delivered and never had a recurrence of the trouble. We have had two other healings of epilepsy which have stood.

"Last week we were holding a meeting at one of our remote preaching places, when the Chief asked us to pray for rain, as his territory was very dry and brown. We prayed for rain and asked God to send it in such a way that the natives could see it was coming in answer to prayer. At 11 P.M. a strong wind began to blow and clouds quickly gathered, and at 1 A. M. there was a great downpour, the roads becoming rivers of water. The chief was so delighted that several times he exclaimed about God having very great power and that He had given much rain in answer to prayer.

"We are finding it a great delight to do village evangelizing two days each week, and holding meetings in the outstation districts over the week ends. With your earnest prayers for this part of the work how many souls could be won for Jesus! We need a few more native workers, and would be thankful for your prayers for their support of \$10 per month. In most places we find open doors—people hungry for God."

Missions Becoming Self-Supporting

Brother W. R. Williamson writes from Canton of the work in South China. Some of the mission stations are gradually becoming self-supporting, and the native Christians are getting under the burden of the work. An evangelist from Peiping, North China, Brother Yeung, has been holding meetings at the different stations. "At Lopau the meetings were signally blessed. The Chinese Christians entertained Mr. Yeung and gave him a love offering when he left; also paid his fare back and forth from Canton. This marks a new step in our work. Before, the missionary has met all the expenses of any special worker, but to have the Chinese now shoulder this responsibility was a great blessing indeed and an answer to prayer. One of the deacons of the LoPau church was so moved upon that he promised to give a tenth of the income of his business to the Lord. The Sainam Christians too took a forward step in

(Continued on page 23)

The Lord's Work Among the Mossi Tribe

Two Hundred Converts on One Station in One Year

Mrs. Glenn Johnson in the Stone Church



I WANT to call your attention to those familiar verses found in the tenth chapter of Romans, especially the 14th and 15th verses, "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

I praise God that the Gospel message is going forth and that some of those who sat in darkness are seeing a great light; that many are hearing the Name of Jesus and are being saved. This afternoon I should like to compare you to the beautiful feet of them which publish glad tidings. You of the Stone Church are the beautiful feet which have carried us to Africa, and enabled us to bring the Gospel message to those dear people sitting in darkness. Had it not been for your faithfulness we never could have gone and so we do praise God for you.

The Mossi Tribe, among which we have been laboring, is a tribe numbering over two million and there are five hundred thousand in other tribes who know that language. It is located in French West Africa and is a field opened up by the Pentecostal people within the last twelve or thirteen years. There were many struggles at the beginning but now the Lord is working in a marvelous way and we have had the privilege of seeing many victories. At the present time there are fourteen missionaries in that field and we have four main stations where missionaries are located, besides which there are several outstations where native workers are laboring. We recently received word that there have already been two hundred converts in one of the stations which has been open just one year.

The parable of the seed and the sower is true over in Africa as well as in the homeland; some seed falls on stony ground, and some the thorns choke but there are many who stand true and the Lord is blessing the native workers in a very precious way. One of these native workers had a hidden sin in his life and it was very hard for him to confess it but at the last convention he broke down and confessed, and

since then the Lord has used him wonderfully. On one of the stations the Christians have met with severe persecution and some have gone back into the world but others are standing true to God. We need to pray much for these native workers for they must face bitter persecution oftentimes. They often say to us, "We are but children," but they are anxious to grow in the Lord.

I might tell you how the Lord led us to Tenkodogo. We travelled around for some time while stationed at Ougadougua and then we took our Brother Wilson's place. But even while at Ougadougua the Lord laid this new place on our hearts, though we had never been there. We rather expected another station to be opened up first but Tenkodogo was laid heavily upon our hearts and we took the matter to the Lord. One evening while we were at Ougadougua our superintendent drove up and told us that the Lord had provided for a new station to be opened and after prayerfully considering the two different places in question it was decided to open Tenkodogo because of the water being more favorable. We felt it was in answer to prayer and were very happy for we felt we were in the center of God's will. We were not able to build a permanent place at once but just built a kitchen and a store room which were very crude indeed but we were happy, and the following dry season the Lord wonderfully opened up the way for us to finish the building. From the very first the Lord began to work in the salvation of souls.

The first one to be saved was our house boy. One day he came to me and said he wanted to give his heart to the Lord. I cannot tell you how overjoyed I was; from that time many came to confess their sins, until now we have a very nice group of Christians at that place. When we had to leave the station our hearts were very heavy because we were not sure who would take our place. We were advised to come to the main station a few days before sailing and there we met some of the missionaries who had returned from furlough but no decision was reached. However, we heard since coming home that when some missionaries did go there to take up the work they found that the natives had gathered every night for prayer even tho they were alone. This

greatly encouraged our hearts. We had been rather fearful that the enemy might come in and scatter the sheep but God has kept them. It is not the missionary who holds the natives steady but the Holy Spirit in their lives. We praise God because there is power in the Gospel of Jesus Christ to save men from the uttermost to the uttermost.

I should like to tell you a little of their customs so that you will know better how to pray for these people. Since being home one lady asked me if these people among whom we worked, were very intelligent. The Mossi tribe is not considered an intelligent tribe, but one of the most ignorant. When I told this woman that she wanted to know how we ever made them understand what we were trying to tell them. I was glad to say that we have witnessed that the Holy Spirit can enlighten the minds of these un-intelligent and enable them to understand the Gospel as well as anyone else.

The main occupation of the people there is farming; they do a little weaving, some sewing and a few do crude blacksmithing, but their chief occupation is farming, so when the crops fail it proves a great hardship. During the last few years the locusts have ruined the crops as they came over the country in great clouds; they destroyed the grain and caused much suffering thereby.

In connection with this I might tell you of a Mohammedan who was converted. The Mohammedans believe you should not work on Friday and so they never cultivate their fields on that day. When this man was converted he asked the missionaries if it would be all right for him to work on Friday. They of course explained that the Bible did not forbid this but his Mohammedan friends told him that if he worked on Friday the locusts would surely come and destroy his field. Later when the locusts came they destroyed every other field but left his untouched. He felt it was a definite answer to prayer.

The grain they raise is their main food; most people have only one good meal a day. They store their grain to tide them over the dry season and every day the women take out enough for that day's need. Several women will gather around a large round place and there they grind their grain till it is in the form of meal out of which they then make their native dish. When they eat they do not sit down to a table as we do, for they don't have chairs or tables; they simply form a circle around the

one dish and with their fingers eat from the dish. The women have to wait till the men have eaten all they want—it is not "ladies first" in Africa. Many work all day in the hot sun, some carrying babies on their backs; the women are very cruelly treated by their husbands. I believe a great many more women would turn to the Lord if they were not so fearful of their husbands. We praise God that some have been saved and these have established Christian homes in dark Africa.

We praise God that the light of the Gospel ever reached the Mossi tribe, tho there are still a great number who have never heard. Another custom they have is that of mediatorship. If I wanted something from a friend, even though he be my best friend, I would not go to that person myself and ask for it, but would have some one who would intercede for me; as they say, "Snatch my side." This custom enables them easily to understand the fact of Jesus being our Mediator and interceding for us, for He, too, goes to the Father and "snatches our side."

Another custom is that when a child dies they think some great evil is the cause of it, and so they hurriedly dig a hole and bury the child. But if an older person dies they make a great sacrifice, and after he has been dead several days they will have a great feast in his honor; there will be feasting and dancing. When a native becomes converted he lays aside all these heathen customs but the home folk make it very hard for him if he does not enter into their ways. We have had some children who have been bitterly persecuted because of their stand, but they have stood true to the Lord. They also believe that a person can turn into a lion and kill people and then turn back into a human being again. But in order to be able to do all these things they believe one has to take much native medicine and of course they must depend on the witch doctor to help them in all these things. We have often asked them if they have ever seen anyone turned into a lion and they would have to confess that they had not. Some people believed that my husband and I ate people and they told everyone that they should not go up our road because we would snatch them. One missionary was quite stirred up over it for we could see that the people actually believed this report. But the Lord has undertaken and they know it is not true.

It just shows how simple and superstitious they are; Satan has them bound and they are

very fearful. Many of the people put charms around their necks or arms or even anklets and these are supposed to help them in times of trouble. When they become Christians they take all these things off. We are very apt to think, "How foolish they are to trust in these things!" but one day the Lord spoke to my heart and showed me that we could hardly blame them because they needed something in which they could place their trust. The Lord taught me a lesson about this. It was when we had been asked to pray for a very sick child. I felt the powers of darkness so strongly that I suddenly felt a strange impulse to get my Bible and spread it all over the child. But as quick as a flash the thought came to me, "It is just because I want to see and handle something tangible." Can we blame these people if they want something to lean upon? They are groping in darkness just as a drowning man would grasp at a straw.

I should like to tell you of this child I mentioned. We have a dear old Christian woman who is very faithful and loves the Lord with all her heart. Many times we hear her praying long before daylight. She was staying in the home of a younger woman who had this very sick child. The older woman had witnessed to the father of the child as well as to the mother, about the Lord, so they called on us to pray for the child, which we did. Then one day they came running to us saying that the child was dying. We anointed the child and rebuked the spirit of death and the Lord wonderfully restored her to life. But suddenly the enemy seized the child again. Her eyes were set and it surely looked as though she would die. The Spirit came upon us to rebuke death again; we had a real struggle but continued pleading the blood of Jesus till the baby seemed much better and the following day there was such an improvement that everyone felt it was out of danger and would live. But for some reason the Lord took that little one home very unexpectedly, and we were resigned to His will, knowing He could see ahead. After that the mother began coming to the services and now she has given her heart to the Lord, and has joy and peace.

Our prayer is that He may enable us to bring the Gospel to many more before it is too late. We know the Lord is coming soon and we want everyone in the Mossi Tribe to hear the Gospel and to see them planted upon the Rock, Christ Jesus. We know that if we are faithful one

of these days we will see them from every tongue, tribe and nation gather around the throne and singing praises to the Lamb. Among those will be many from the Mossi Tribe, and they will be your crown of rejoicing.

I trust you will pray for that field as never before; pray for the native evangelists; they have many trials and temptations to meet. Many times they are called upon to suffer far greater persecution than the people in America. Then too, they have always served the devil and they have much to fight against. It is wonderful the way God uses them in the ministry. I have marveled as I sat and listened to a native evangelist as he preached with the tears streaming down his face, and his messages have been real food for my soul. If you could see what the Lord has done in Mossi land you would know that it has paid to send missionaries to that benighted spot.

I praise God that He ever permitted me to go to Africa. It has not been all sunshine for we have been depressed and crushed to the very ground at times, but the Lord has been faithful and we have always felt His presence. And I know that when that great day comes when we shall all gather around the throne you who have been faithful in gifts and prayer will share in the rewards of our labor.

(Continued from page 12)

many difficult situations in the Christian walk. I must rest my feet upon them and walk over.

May I ask in closing, are you a good log walker? Are you walking the log He has marked for you? And if you are dizzy from looking at present circumstances you may count on it that the log upon which you are resting (His promise) is very safe. If you are unable to take another step, rest patiently in the light you have and upon the log or promise where you are.

I do not want this little message to prove too technical for spiritual help, and yet if we are to grow in faith and come into fuller realization of God's thought for us, there is no other way than that which He has given. To follow it, will bring us leaps and bounds into the development of the Christian life. The rule is simple; first, "Said I not unto thee". That is, in short, find out God's thought and will concerning the issue. We may know His will for He has told us so. He will give a word and invite us to put our trust in it. This does not mean we are

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How to Reach the Unsaved

In the Sunday School Lies the Destiny of Nations

J. N. Hoover in the Exposition Building, State Fair Grounds, Pueblo, Colo., July 27, 1933



TONIGHT out of a heart of love for suffering humanity, and a life of soul-saving experiences, I am to tell you how to reach the unsaved. This is a big job, for no two of us are alike in manner of work, and no two of us do the same things in the same way, therefore I can only hope to offer suggestions which I trust will inspire you to a more constant and efficient service.

In a little manger in the far away country of Judea, there came a life divine, and the light of that life shone in the darkness and the darkness comprehended it not. Though wounded and bruised until He died, the light continued to shine, and even to this day, is the Light of the World, shaping the course of human events for the final redemption of man. That I may present for your careful consideration things worth while, I begin

IN THE HOME

with the little ones. I have found that children are far more capable of comprehending the doctrine of regeneration, and receiving Jesus Christ as a personal Saviour, than parents are willing to admit. He is an unfaithful parent or teacher, who for the sake of the young, will not become a child again. When you feel you are growing old, and life begins to taste bitter, seek the association of children, until the sunshine of their faces and the music of their play makes you feel young again. We cannot afford to grow old; people cannot live on sour food. Keep sweet, be evangelistic and you will be more successful in winning souls for Jesus.

I believe in the conversion of children. As parents and teachers, our first duty is to prevent the children from entering a life of sin by keeping their minds pure, and this may be done by way of instruction and environment. Teach the child how to save life, and he will be able to stand when the evil days come. I am convinced that parents and teachers are largely responsible for the deplorable condition that exists among children and young people. Evangelism must begin in the home with the little ones if the community is to become Christian. Children's Gospel Service is very profitable if carefully directed. I believe the next step in community evangelism is

THE SUNDAY SCHOOL.

The Sunday School like every other auxiliary connected with the Church, has experienced a gradual development. We find even before the coming of the Lord Jesus in the manger of Bethlehem, that religious training was given the children in connection with the Hebrew worship in their synagogues. Religious instruction was also given the children in the Middle Ages by Christian sects in one form or another.

The Puritans at Plymouth in the year 1669 brought forth the individual Sunday School which was carried on chiefly among the children. But in the year 1780, a publisher at Gloucester, England, by the name of Robert Raikes began a system of religious training among the children and established what is believed to be the first Sunday School in London.

There is no better institution for the evangelism of a community than the Sunday School. The business of the School is to evangelize, to strengthen the church for a greater service. The School is the field; the teacher is the sower; and the Gospel is the good seed; converts and good government the harvest.

The shaping of community events, and the destiny of nations are largely committed to the Sunday School. Some churches are not interested in the Sunday School and because of this, young people go elsewhere. Many parents do not know how to instruct their children in religion; some do not care, therefore, the Sunday School is the greatest organization for the spread of the Kingdom of God in this generation. There is something wrong in the government and teaching of that School where converts are uncommon. Such a School needs an Evangelist and such an awakening she must have or lose her influence for good in the community.

A profession without an experience is hypocrisy. Faith without works is like sounding brass or tinkling cymbal. The teacher who in his vision has seen wasted homes and ruined lives, will not lose an opportunity to win his class for Jesus, or help them to become workers that need not to be ashamed. Many church people feel because they have not had a college or seminary training, they are wholly unpre-

pared to teach a Sunday School class or lead a public meeting. I want to say that such a conception is a wrong interpretation of the divine commission. The wisdom of this world is foolishness with God. If God has called you to teach in the Sunday School or to lead a Gospel service, do not depreciate the privilege. He will give you not only the opportunity to acquire sufficient knowledge for this task, but fill you with His Holy Spirit. Knowledge of your inability is God's opportunity. He calls for workers and if there is a willingness to serve, then the opportunity will immediately follow. The promise of the presence of God is a sure evidence of final victory.

You ask how to bring the unsaved to Christ? My answer is, do the natural thing, and do it enthusiastically and you will get gratifying results. A school teacher asked her class to punctuate this sentence: "The wind blew a five dollar bill down the road." A little fellow raised his hand and said, "I would make a dash after the five dollar bill." I think he was right, don't you? I tell you, friends, you must make a dash after Jim and John, Mary and Susan, if you would win them for the Kingdom of God. Where there is a will there is a way.

The pastor should be closely identified with this evangelical body—the Sunday School. I found such work did not disturb me in the sermon which followed but often prepared me for the larger field. During the twelve years I was pastor of the First Baptist Church of Lindsay, Calif., I had in the Sunday School a class of 150 young men and women. Sixty-five percent of the membership were young men. During the ten years I had this class, it never fell below a membership of 130. This, in connection with three other services, made the Sunday work rather heavy. I keenly felt the responsibility and gave myself much to study and prayer, that I might become a worker that need not be ashamed. The teacher should not only know his Bible, but the needs of the members of his class and adapt himself for constructive work.

Never appear before your class what you are not. Never ask a question that you cannot answer. Never appear before the class despondent, always be hopeful regardless of conditions. The church is not a grave-yard. The Sunday School is not dead. The lesson hour is no time for mourning. Give the Gospel a chance and you will see the salvation of God in the con-

version of souls. The next step in community evangelism is

RELIGIOUS LITERATURE.

There never was a time in the history of the church when evangelistic literature was needed more than today. Daily papers and magazines have monopolized the mind of the greater mass of people until they have no desire to read religious literature, and because of this, many church people are powerless in winning souls to Jesus. We must not be lopsided. We must not hold to the one and neglect the other. If we would achieve, we must be well informed, and in order to be well informed, we must study. Evangelistic literature is as essential in the church as fire in the engine of a locomotive. As the speed of the engine is in proportion to the heat in the fire box, so is the power and influence of the church largely the result of the intellectual and physical as well as spiritual activity of her members.

Evangelistic literature is as essential in the church as summer showers to fields of growing grain. As the rain and sunshine bring forth an abundant harvest, so does the careful distribution of practical religious literature create an evangelistic atmosphere. As your physical strength depends upon the kind of food you eat, so does your spiritual strength depend upon the kind of literature you read. Read the best, and as you read, catch a vision of your possibilities in Christ, and you will not only be revived, but the divine sparks emanating from your own life will kindle a flame in the heart of others, and thus continue the work of Gospel publicity.

The best book on evangelism and the best literature I know anything about is the Bible. Indeed it is the most up-to-date literature in print and the foundation of civilization. The Bible touches every phase of life, meets every condition, masters every problem and leads the weary pilgrim out of the hot valley of sin to enjoy the mountain air of Christian triumph. I ask you to read, believe it, live it, and you will not only become an encyclopedia of religious knowledge, but the voice of God calling sin-burdened souls to the fountain of eternal life.

Dr. H. M. Schudder wrote a tract years ago setting forth the plan of salvation through faith in Jesus Christ. This tract found its way into a Telegu village and fell into the hands of a leading man of the town. He knew only Hinduism, but this had never satisfied the longings of his soul. He read the tract, and though he

had never heard of Christ, he was sure He must be the Son of God. He took it home and they read it again and again. At last he heard of a Christian missionary some seventy miles away and bidding his wife and children good-bye, he started on foot over the hills to the man of God. Friends, I need not tell you he was converted, which led to the conversion of his family and the establishing of a church in his own village. When I heard the missionary speak what I have told you, I turned my face toward heaven and thanked God for evangelistic literature. The next step I call you to consider is

ADAPTABILITY

which is absolutely necessary in reaching the unsaved. Though we are in a world of sin, we must talk and work and walk with sinners if we would be winners of souls, for the servant is not and cannot be above his Lord. When a person concludes his righteousness exceeds the righteousness of another, he is himself in need of a Saviour. The person who is always finding a flaw in the life of another, should take an inventory of his own life. He who is so sure he is living a holy life should let his neighbor speak first. The sin you see in the life of another person may be no worse than the sin they see in your own life. When you get a standard of righteousness be sure and keep it within your own reach. I have just as little to do with these goody, goody sinless perfection folks as I possibly can. As long as I am in this world I am a part of this world, and should live in such harmony with Jesus Christ's idea of life, until like Him, it will be perfectly natural to adjust myself to the needs of others.

Jesus was able to master every problem because He adapted Himself to every condition. He was just as much at home with the uneducated fishermen by the sea of Galilee as He was with the doctors of law in the city of Jerusalem. The problem of adapting ourselves to every condition for the bringing of man into harmony with the law of God is no small undertaking. It is a task that demands a sacrifice worth while. Here is where so many workers fail in reaching the unsaved. There is no department in soul-saving too humble for the child of God, for the servant is not above his Lord. If you would reach the heart of the unsaved, you must adapt yourself to their environment and by word and deed lead them to a higher and nobler life.

There was in my congregation some years

ago an educated man with a pleasing and fascinating personality. He was handsome, talented and congenial, but he was not a Christian; and how to reach him on the subject of personal salvation was a problem many had tried and failed. As I sat in my study in the stillness of the midnight hour, with the burden of the lost condition of this young man upon my heart, I was led by the Spirit of the Lord to write him a letter concerning the salvation of his soul. Weeks went by. He knew I knew he had received the letter but never did he speak to me of it, nor did I refer to it. Sometimes it requires a great deal of faith and patience to stand still and see the salvation of God. One night at the close of a service, this young man came forward to make a public confession of the salvation of his soul, which he had recently obtained while alone in his room in prayer. As I greeted him at the altar he handed my old letter to me, saying: "This did it." O my friend, if you would reach the unsaved, let the Spirit of God lead you!

In the city of St. Louis, Missouri, one night I watched from the platform of a great hall on Pine Street, hundreds of people file in and take their seats. Knowing I was to speak to them of Jesus and His kingdom, I said in my heart, "O Lord, this body they see is Thy temple, and the message they are to hear must come from Thee, or I shall only be to them sounding brass or a tinkling cymbal. Long ago I learned without Thee I could do nothing, but with Thee all things are possible."

Immediately at the close of this prayer my mind was at ease, for I had received the assurance of His presence. The promise of the presence of God is a sure evidence of final victory. You must first adapt yourself to the will of God before you can be of real service to Him. Before me were hearts as black and as wicked as sin could make them, and others who were tender, honest and true. What a mixture! How I was to reach them all was a problem. I was only the mouthpiece of God, the message was His own. At the close of the sermon among others knelt a man, 30 years of age, who had never been in a religious meeting, a man who had gone into the deep and destructive sins. By his side knelt a beautiful young woman who had been a member of the Sunday School from childhood. Regardless of conditions, adapt yourself to those within your reach and you will see the salvation of God.

(To be continued)

(Continued from page 5)

mission to travel down in the boat to the Hedjaz, when they reached Mecca they were taken by police guards and with great respect were put into a commodious room and their food brought to them, but not one moment were they allowed to look out of the windows, and at the end of five days they were permitted to return to the boat and civilization. The box of Bibles they had taken with them was confiscated.

Now let us go back to Palestine. What do we see there? We see a land with 120 Jewish colonies, fruit trees, cultivated fields, beautiful bits of farm land and gardens just as you would find in any place in the United States. In the town of Haifa there are hundreds of Jews, and the town of Telaviv is 100% Jewish. If you had asked me last January what was the population of Telaviv I would have said it was forty or fifty thousand. The last Palestine paper I received says eighty thousand. When the Jews were gathering about eight or nine years ago one man said to me, "Eighty-five per cent of us Jews coming into the land are atheists," but something has happened to many of them and the majority today know that Jehovah God is their God. Yes, the Jews are changing; they are believing in God. Here and there you meet a young man who says with a haughty air, "There is no God," but he is the exception. We praise God for that because when God's people come back to Him in repentance, then it will be that God can begin to pour out His Spirit upon them and they shall indeed become a blessing. I am not ignoring the fact of the day of Jacob's trouble, but I am now looking at the eleventh hour of the church of Jesus Christ. The beginning of the Church Age was Jewish; everyone of those first believers was a Jew, and then God's grace reached out and we Gentiles were gathered in. Today the church period is closing. We are coming back to the eleventh hour of this Dispensation. Jesus is coming back, and He is coming to receive a Body redeemed by the blood of the Lamb. That body is not yet complete; Christ is waiting for the last ingathering, from Jews as well as from Islam. There are those who are coming, but the work is very slow. But God gave His Word to Abraham "Concerning Ishmael, I have heard thee," and so we know that the sons of Ishmael shall also be gathered in. Pray for the Moslems.

From the Jewish people there must also be

a gathering into the church of Jesus Christ. They are so very near today. Yes, there are some who turn aside when you present Christ, but if they recognize the Spirit of God in your voice, if they see the love of Christ in your face, there is not one in a hundred who will rebuff you. I have had some remarkable conversations in the few weeks I have been in the homeland, and I beg of you talk to the Jew and tell him his Messiah is coming soon. The heart of our Master will rejoice, and there will come a richness and a mellowness into your own heart and life you have never known before. "Pray for the peace of Jerusalem. They shall prosper that love thee."

(Continued from page 8)

used for various purposes. One of these rooms is now the home of our North Central District Printing Plant, where our North Central District Paper, *The Gospel Broadcast*, and our North Central Institute paper, *The North Centralian*, are published. Many other booklets and tracts, and all the District printing are taken care of here.

St. Paul provides a splendid opportunity. It is a fine large city of two hundred eighty thousand inhabitants. We are praying and putting forth every effort to get the Gospel to them.

(Continued from page 19)

to be in bondage and under hard, fast rules concerning our prayer life. As we abide in Him and are fully yielded, His will unfolds naturally and we find Him leading us out in prayer. Second, "If thou wouldst believe." Get into His presence and deal with a living, loving Lord and forget your faith. Third, "thou shouldst see." When we obey the first and second order, no power can hinder the results, for "He is faithful that promised."

(Continued from page 16)

providing for Mr. Yeung while with them, and in giving him an offering when he left. Good crowds attended every meeting and a number held up their hands for prayer. At Shek Kok they had just moved into their new mission and at Mr. Yeung's meetings the place was packed every night. Seven or eight confessed the Lord as their Savior. We are looking forward to a good meeting at Hong Kong, and from there the evangelistic party comes to Canton."



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PSALMS 4:2

2 O ye sons of men, how long will ye turn my glory into shame? how long will ye love vanity, and seek after leasing [falsehood]?
Sē-lāh.

Ps. 12.2; 31.6,18; 69.7-10.

PSALMS 88:13

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent [come before] thee.

Ps. 8.3; 119.147.

(Facsimile of type showing corrected renderings in brackets and references after each verse.)

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